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Kind Caution
TO K
PROPHANE
SWEARERS.

By a Minister of the Church of
ENGLAND.

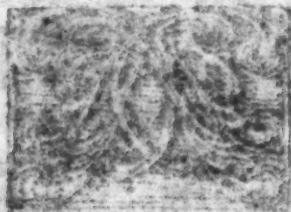


LONDON,
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Kind Caution

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SWEARERS

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A

Kind Caution

TO

PROPHANE SWEARERS.



NOTHING can be more piercing to the Heart of a *Christian*, than to hear the Multitudes of Oaths and prophane Speeches which proceed out of the Mouths of many People, without any Sense of the Evil they do, or Fear of any thing they must suffer for so doing. To hear the *Great and Terrible Name* of *God* polluted by Men, which is adored by Angels; and to consider how often that *Sacred Name* is profaned in common Discourse, which we are not worthy once to mention in our Prayers, is very horrible to

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all that have not lost the Sense of a
Supream Being. To such therefore I
 here apply my self, in the Fear of
 God, and Faithfulness of a Friend,
 beseeching them to consider, with the
 Reason that is common to Man, the
 Few things I have to lay before them,
 with Reference to their dangerous
 Case; for as yet, serious Consideration
 and Repentance may prevent the ever-
 lasting Misery that is coming upon
 them.

1. In the first Place, it must appear
 to all the Sense of Mankind, the rash-
 est and foolish~~est~~ Thing in the World,
 to provoke the Wrath of an infinitely
powerful Being, and that meerly for the
 Sake of a few needless and impertinent
 Words; by which he is justly provo-
 ked to cut you off in a Moment, and to
 cast you into remediless Torment. This
 is what no Man dares to do in Cases
 of less Danger. You dare not revile
 a General at the Head of his Army;
 no, nor rouse a sleepy Lion when
 you are within the reach of his Paws.
 And is the Almighty God the only con-
 temptible Being in your Account, that
 may be provoked without Fear, and
 offended without Punishment? Do

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you not read what he hath annexed to his Third Commandment? namely, *That he will not hold him guiltless that taketh his Name in vain*; that is, that he will certainly and terribly punish such as prophane it. And you are every Minute in Danger of this: for God is a Righteous Judge, and will do as he hath said.

2. And in the next Place, your Baseness and Ingratitude is as great as your Danger: For 'tis a most senseless thing to despise that Almighty Being which you at other Times adore. Is it not a ridiculous Folly to fall on your Knees to God one Hour, and to Blaspheme him the next? One would not think that this could be done by any one that has any Sense or Consideration. For it is perfectly horrible to the Reason of Man, that any one should defie the God that made him, and in whose Hands his Breath is, and by whom he will be made infinitely happy, or unspeakably miserable, to all Eternity.

3. This is such an Extremity of Sin as can only be matched in Hell, where all are desperate, and without Hope of Mercy. The damned De-

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Evils, and the Souls of Men in Hell, may be supposed to rave and blaspheme in their Torment, because they know that their *Chains of Darkness* are *Everlasting*, and can never be knocked off. But for the Man that swims in the Rivers of God's Goodness, and is visited with fresh Presents of his Love every Moment; for this favourite Creature to set his Mouth against the Heavens, and to blaspheme a gracious, a patient, and bountiful God, is a Height of Sin which exceeds the Blackness of Hell it self.

4. And all this is done against God, without so much as pleasing any one of our Senses. It is a tasteless and a fruitless Sin. He brings no Pleasure to the Palate, nor Gain to the Purse. And it may even puzzle the prophane Person himself to tell us, for what it is he sells his Soul. Indeed, he does not sell it at all in this Case. He prodigally gives away his Soul, without Repentance, to the Devil, and parts with a blessed Eternity for Nothing.

5. And it is further to be considered, That the Tongue of Man is his *Glory*, and humane Speech a sort of *Miracle in Nature*: And it is given

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to Man, that he might glorifie God, who gave it to him: And will you, dare you pervert the Use of so Divine a Gift? Do but consider how wonderful a Thing the Speech of Man is, which, by the little different Motions of the Tongue and Lips, does plainly and distinctly pronounce Millions of Words: Now, to abuse such an excellent Faculty, is much worse than to be wholly deprived of it; so that the Blasphemer is viler than the very Beasts: And the Time may come, when he shall wish that he had been horn as dumb as they, or that his Lips had been perpetually closed, rather than to have opened them to his own Confusion and Condemnation.

6. And 'tis a very unhappy Circumstance of their Sin, that the Returns of it are frequent. Though it is of so horrible a Nature, and of such infinite Guilt, yet it may be repeated many Times in a Minute; yea, we find some multiplying their Oaths in the same Breath. In many other gross Sins, it cannot be so: If a Man be overcome with Drink, there must be a considerable Space of Time ere he can do so again; or, if he be given to pro-
I have

phane the *Sacred Day of our Lord*, he cannot do it every Day. But the *Prophane Swearer* is ready for another Oath, almost before the Sound of the first is out of our Ears. Yea, some double and treble them in one Sentence, even so as to confound the Sense of what they say by a horrible Din of Blasphemy. Ah! what a vast Heap of these heinous Sins lie at every common Swearer's Door? 'Twould be apt to sink him almost to Despair, if he could see the whole Sum of them. And oh! what a *fear'd and senseless Conscience* has he, that feels not this mountainous Weight?

7. Indeed, this outrageous Treatment of God's Holy Name seems to be one of the utmost Efforts of the Malice of Men against him. His Being is above their Reach, and his Happiness is unchangeable, and cannot be molested. But his Name may be profaned, or glorified by Men. And ah! with what Spite and Rancour do prophane People treat it? And therefore how just is that terrible Threat, (*Deut. XXVIII. 58.*) *If thou shalt not fear this Glorious and Fearful Name, THE LORD*

shall I

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LORD THY GOD, he will make
thy Plagues wonderful.

8. For hereby you harden Infidels
against the Christian Religion. It can-
not be expected that they should ho-
nour your God, when you your selves
despise him; or that any should em-
brace your Religion, when you your
selves trample it under your Feet.
Yea, (with Grief, and Shame, and
Horror be it spoken) 'tis by Reason of
such scandalous Impieties as these, that
our holy Religion (the best and purest
in it self) is become contemptible a-
mongst the Heathen, and that the Bless-
ed Name of the Lord Jesus Christ,
and his Doctrine, are despised. But
we be to them by whom these Offences come,
such as never heard the Name of
Christ will fare better in the last
Judgment, than such as know it, and
blaspheme it.

9. Yea, God himself testifies, that his
Name is great among the Heathen. Mal. 1.
11. And we find a Heathen Emperour
making a Decree, That whosoever
spake any thing amiss of Almighty God,
should be cut in Pieces, and his House
made a Dunghil, Dan. 11. 29. And it
was the first Maxim of a Heathen Philo-
sopher,

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*sophers, that the highest Veneration be al-
ways paid to God. Which is indeed the
Sense of all Mankind; and to think or
act otherwise, is to confound the very
Order of Nature. And therefore we
seldom find any mention of the Name
of God in the Holy Scriptures, with-
out some other Word joined with it,
to strike our Minds with Reverence:
As, the Holy Name, the Blessed Name,
the Glorious Name, the Great and Ter-
rible Name. And the Jews and Turks
have always treated it with profound
Veneration. So that it must be an im-
humane, senseless, and a diabolical
Fury, to contradict all natural and re-
vealed Religion, and all the sober Sen-
timents of Mankind, by polluting and
prophaneing it. And therefore how light and
disproportionable is that small Punish-
ment which our Laws have laid upon
this horrible Crime! The scandalizing
of a Noble Man; yea, or the De-
faming of a Man of Business and Trade,
is usually punished with the Forfeit-
ure of Hundreds of Pounds: But the
Great and Terrible God is blasphemed,
and People cry out of hard Usage,
when they pay but a few Shillings for
the*

Profane Swearers. 11

the monstrous Offence: But this is a Clamour without Reason; and happy will they be, who, by this light Infliction, are brought to a timely Sense of their Sin and Folly, and so escape everlasting Punishment in those unquenchable Flames, where the *Blasphemer* may be supposed to cry out of his parch'd Tongue, and say, *It is justly tormented in these Flames.*

11. Upon the whole, how is every Lover of God, of *Man*, and of the *Publick Good*, bound in Conscience to oppose this vile and horrible Sin? To reprove it, to shame it, and in all fit Circumstances to inform the Magistrate of it, and to do their utmost to banish it from humane Society. For it breaks the Bounds of all that is *Sacred*, *Civil*, or *Decent*; and it is a most high Offence against God, and an Affront to all that bear the Name of *Christ*, who are by *solemn Vows* obliged to resent and oppose it.

12. For where this direful Sin prevails, how does it render that Place a sort of Hell upon Earth? God is greatly honoured in the Regions above. His Angels bless him perpetually, and the *Saints* above praise, love, admire, and

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and adore him. Yea, the Birds them-
in their Way, to sing forth the Praises
of their Creator: And the inanimate
Creatures observe the Laws of their
Creation. But wicked Men, and dam-
ned Devils, blaspheme the Name of
the most High God, and do him Dis-
honour. But let me entreat all Persons
whatsoever, that have Reason and Self-
love, that they cast not themselves
into this accursed Herd of *Blaspheme-
mers*; lest after a little Partnership
with them in their Sin, they be for-
ever conjoin'd with them in their Pu-
nishment.

*If thou be wise, thou shalt be wise for
thy self; but if thou scornest, thou alone
shalt bear it, Prov. IX. 12.*

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